

N. clap. 2. 5. 6. 1732

SERMONS

24 R AND
DISCOURSES
ON

Several Occasions.

By the late Reverend and Learned
EBENEZER PEMBERTON, *A.M.*
Pastor of the South Church in *Boston*, and
Fellow of *Harvard* College in *Cambridge*,
New-England.

To which is added,
A Sermon after his Funeral preach-
ed by the Reverend Mr. *Colman*, Pastor of
a Church in *Boston*: Containing some Ac-
count of Mr. *Pemberton's* Life and Cha-
racter.

Now first Collected into One Volume.

L O N D O N:

Printed for *J. Batley* at the Dove in *Pater-noster-*
row; *R. Ford*, and *J. Chandler* in the *Poultry*,
and for *Sam. Gerrish*, in *Boston*, *New England*.

M D C C X X V I I.



To my most honoured Friend

Mr. *Thomas Hollis.*

Sir,



WE owe the *first* returns and offerings we can possibly make to our best *friends* and greatest *benefactors*. To you therefore who are by far the greatest Benefactor to our College, and therein to the interests of religion and learning among us, I humbly tender a small present of some of the *best fruits* of *New England*; believing that the following *discourses* will be very acceptable to you, and to all that have a true taste of piety and learning.

The worthy *author* was a learned and faithful *pastor* to one of the churches of Christ in *Boston*; where he shone in this office for seventeen years, a *burning light*; as for some years before he had done in the *college* at *Cambridge*, one of its most eminent *tutors*.

ii *The DEDICATION.*

God took him up *from our heads* but a little before you began to pour in your benefactions on us; or else *he* had doubtless been the person first and most known unto you among us: being a most zealous friend of the college, and one of the *Fellows* of the *Corporation*. Nor would any man have more rejoiced in the favour of God to us, in your friendship and bounties to that society, than Mr. *Pemberton* would have done, had he liv'd to see it. I have but poorly stood as it were in his place in that happy correspondence with you, which has been of such vast advantage to my *country*.

Suffer me, Sir, to glory a little in this singular honour which *providence* has done me, and to thank you again in the name of the *college* and of these *churches*, for your most generous and endearing goodness to them, the *kindnesses of God*, which you have shown to us.

Your *bounties* to us seem to have no *bottom*, flowing on like a *living spring* that gives its waters unask'd and without measure. Not content with having freely founded for us a *professor of divinity*, and that *ten of our sons* do receive yearly a liberal exhibition from you, (besides the great increase of our library from your influence, and that of other generous lovers of learning, like your self) You have in your *last* to me surpriz'd us with a new *foundation*, equal to your first, namely,

The DEDICATION. iii

ly, of a *professor of the mathematicks and experimental philosophy*.

What thanks can we render to God for all these his benefits to us, coming through your hands? To *his name* we give the glory, and to his *servant* our most hearty and grateful acknowledgements; beseeching God to crown with his blessing each one of your *liberal devices* towards us and others.

Particularly, may many a *Pemberton* (such for piety and literature, for heavenly gifts and graces) be found among the *scholars of Mr. Hollis* in our house in all times to come: or rather, may your *professors* be such always in their day, as Mr. *Pemberton* was in his.

The *character* of this *great man* is given in the *funeral sermon*, added to these his precious remains; and that in the mouth of two witnesses it may be established, it is repeated from the reverend Mr. *Sewall's* funeral discourse on the same occasion.

You will find also the name and character of another eminent servant of God, the reverend Mr. *William Brattle* of *Cambridge*; who was a generous *patron* of learning among us, and long a *father of the college*. It will be a pleasure to you, Sir, to know him, though it be so long after his death; and will but further endear our *college* to you; which if it still bring forth such *sons*, who shall become such *governours* of it from age to age; you will not repent your *bounties* bestowed on it.

That

iv *The DEDICATION.*

That it may be so, and that God may prolong your useful life to see the beginning of it, as I think we already do in several of *your scholars* that begin to shine in our pulpits ;

That the God of heaven may return into your bosom in spiritual blessings all your charities and labours of love, wherein you have ministred and do minister to his name and people ;

And that it may please God to bless the following *sermons* for the forming more of our *sons* for his service.

And very particularly, that the *worthy son* of *Mr. Pemberton*, who already exhibits so much of the *good spirit* that rested on his ascended father, may inherit a *double portion* of it ; is the hearty prayer of,

Honoured, Sir,

Your most affectionate,

obliged Friend, and very

humble Servant,

Boston, N. E.
May 7. 1726.

Benj. Colman.



THE CONTENTS.

- I.  HE soldier defended and directed. *A Sermon, preached to the Artillery Company in Boston, on the day of their election of officers, Jan. 2. 1701.* JUNE
- II. A Christian fixed in his Post. *A Sermon preached at the lecture in Boston, April 20. 1704.*
- III. Advice to a Son. *A Sermon at the request of a gentleman in New England, upon his son's going to Europe, 20. 1705.*
- IV. Ill-boding Symptoms on a professing people. *A Sermon preached in the audience of the General Court, at the lecture in Boston, Nov. 1. 1705.*
- V. A Funeral Sermon, on the death of the Rev. Mr. Samuel Willard.---Preached Sept. 1707.
- VI. The divine original and dignity of government asserted, &c. *A Sermon preached before his Excellency the Governour, and the General Assembly of the Province of the Massachusetts-Bay in New England---- May 31. 1710. the day for the Election of His Majesty's Council there.*
- VII. A true Servant of his generation characterized, &c. *A Sermon on the death of the honorable John Walley, Esq;---Jan. 1711.*

VIII. Three

The CONTENTS.

VIII. Three Epistles Prefatory to Books of others. *Those are all that were published in the author's Life-time. Since his death have been printed the two following pieces.*

IX. A brief Account of the state of the province of the Massachusetts-Bay in New England, civil and ecclesiastical. Published Anno 1717.

X. A Discourse previous to the Ordination of the Rev. Mr. Joseph Sewall, at Boston, Sept. 16. 1713. In defence of Presbyterial ordination.

To which is added,

A Sermon after the Funeral of Mr. Pemberton, by the Rev. Mr. Colman; giving some Account of his Life and Character.



TO

I



S E R M O N I.

The SOLDIER defended and directed.



LUKE III. 14.

And the soldiers likewise demanded of him, saying, And what shall we do? —



HE Life of man in this present world is celebrated by many masters of morality among the heathen, under the notion of a *Warfare*: but *these* were never able by their most exalted Theories to state the true nature of it, or prescribe the just rules for the successful discharge hereof: For after all their essays, the undisciplined combatant will need direction; and the faint hearted, encouragement in the day of battle. But now *Christianity* does supply all these defects: This gives us a more exalted notion of this *Warfare*; and lays down

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the best rules for the conduct of the christian Soldier, from his first entering the *Line of battle*, till death shall raise the *Camp*, and give him a *discharge*. Here the conduct and prowess of the *GENERAL*, under whose banner he is to fight, is displayed; the power and policy of those *Enemies*, which he is to agonize and conflict with, is laid open; the good cause, in which he is to engage, discovered; and the glorious præmium, or prize, which he is to contend for, is set forth, and assured to the victor; a Prize sufficient to inspire every breast that has the least sense of true honour, with all the Essentials of an heroic resolution, and unbroken courage.

How a soul shall discharge this warfare, as becomes the Honour of Christ his *Leader*, the goodness of the cause, and the glory of the reward, is a quarry of no common importance: the resolution of which in short is, that the faithful discharge hereof consists in a punctual observation of his *Commander's orders*.

These orders are plainly and fully contained in the unerring oracles of Truth, which if observed, the combat will be crowned with victory, and the victory end in an everlasting Triumph. Now these orders are exceeding large; as extensive as the Law of God, which the royal Prophet tell us, is *exceeding broad*: The latitude of which orders consists in their being adapted to all the children of men under their various circumstances, and employments. There is no post, station or profession but what they extend to, and afford conduct in: They reach the King on the throne, and stoop to the Beggar on the Dunghill: They are directive, and obligatory to the Priest at the altar, to the Judge on the tribunal, and the Soldier in the camp, and in all his preparations herefore: So that by a faithful discharge of the duties of their respective posts on christian principles

principles, they will make glorious advances to the unshaken kingdom of eternal light and love.

Agreeable to all this, Christ, the believer's Commander, having withdrawn himself as to bodily presence from his *Militant camp* on earth, and being advanced to the head of his *triumphant armies* in heaven; has in admirable wisdom substituted an order of men to represent his person, and act in his name as under-officers; and these stand obliged by the duties of their function to publish, explain and apply his orders in their full extent and latitude. Hence it is the character of one *wise* and *faithful* in this sacred order, to bring out of his store-house things new and old, and to give every one their portion in due season; and neither hopes nor fears are to move them from this duty of their charge. A gospel-minister in the discharge of his office, is not only to declare the general duties of christianity, which respect all in common, that are listed under Christ Jesus; but as opportunity calls, to make a more close application of particular duties to men in their respective capacities; and to warn them against those temptations which endanger their welfare in their several stations. When Christ's ambassadors do thus, they are not to be treated as deserters of their proper charge, nor voted guilty of an usurpation, or an Invasion made on another's province: But it is to be accounted a specimen of that wisdom and fidelity, which become the character of *Stewards in Christ's household*. A glorious instance of this prudence and faithfulness we have before us in *John the Baptist*, in his treatment of persons of divers orders, agreeable to their several characters.

I shall not essay a critical analysis of our context. It shall suffice in general to say: That when the fullness of time was almost come for the appearance of the eternal Son of God in human nature; under

which veil he was to screen the insufferable brightness of his divinity in order to the redemption of his chosen *Israel*, according to the everlasting counsel of peace; Now God was pleased to dispatch *John the Baptist* the promised *Elias*, as an herald of the approaching *Messias*, as the morning star to usher in the sun of righteousness: This fore-runner of Christ was authorized, by his doctrine and baptism to prepare sinners of that day for the reception of this Prince of peace. In order to this we find him preaching the doctrine, and administering the baptism of repentance; which he enforces with the consideration *that the kingdom of God was at hand*; and withal alarms his auditory with an awful prediction of destruction, if they refuse to comply with his doctrine: The success of which dispensation we have an account of. Many of his auditors were awakened, and brought to some serious thought; so as to address him for further direction. Thus we find many of the people, the Publicans, and the Soldiers seeking to the baptist for further instruction.

Our text is the address made by men of the military order. *The Soldiers likewise demanded of him, saying, and what shall we do?* In which we may observe,

1. *The persons addressing*; and they are *Soldiers*: These were the Roman Soldiers posted there to maintain *Rome's* conquest of *Judea*: An order of men ordinarily too much devoted to blood, plunder, and rapine: Too many of which chuse to fight in *Satan's* camp; to march in his *forlorn* in the way to destruction; as if they were resolved to storm the kingdom of darkness, and take it by violence.

2. *We may observe the person addressed to*; viz. *John the Baptist*, for that is the antecedent to the relative *him* in our text: which intimates to us, that Christ's ambassadors are proper persons to be consulted with, about

about matters of duty, by persons of all orders and degrees. The Priest's lips must preserve knowledge; and we are to ask the law at his mouth.

3. *We may observe the address it self*: viz. *they demanded of him, saying, what shall we do?* Which is as if they had said, Sir, we have heard your doctrine of repentance; we have observed the terrors of the Lord, which you have set in battle array against the impenitent; we apprehend our own danger; and we, who are no better than bryars and thorns, dread to confront *consuming fire*: and since repentance, and the fruits thereof are necessary to our escape; instruct us, O thou man of God, how we may order our lives; and particularly in that post that divine providence has placed us in, that we may escape the wrath to come, and be prepared for the kingdom of God.

From the words there are two assertions which shall employ our present meditations.

Assertion I.

That Military Men, or Soldiers, are an order of men allowable and proper in a christian state.

This is a truth that every one, who is not blinded by prejudice, must assent to as incontestable: who can dispute the lawfulness of this order, that does but take a view of those principles, which the God of nature has originally implanted in humanity; who do consider the history and doctrine both of the veiled and unveiled gospel; and withal observe the dispensations of divine providence in the world? Yet this has been confronted by the strongest efforts of wit, and art: Thus it has been assaulted by *Socinus*, and the main body of the *Racovian* rout, together with many giddy enthusiasts, who lifted under their banner to defy and fight against the truths of the *Living God*. It

It must indeed be acknowledged that war, to which military men bear a relation, is an evil to be deprecated: The tragical records of all ages do speak in bloody characters what fearful desolation it makes: and this is given by some as a reason why in the sacred records the same word is sometimes used to signify war, and harvest: because in war men are reapt and mown down by the sword; as grass and corn by the scyth and sickle. *Every battle, saith the Evangelical prophet, is with confused noise, and garments rolled in blood. Isa. 9. 5.* But yet this does not argue that war is subversive of christianity; or that this order of men, who are to transact in this affair, is not to be allowed in gospel days, for Soldiers are not only allowable, but proper and necessary in a christian state. To state and illustrate this assertion, let us remark.

1. *That there would have been no occasion for men of military order, had man retained his primitive integrity.* This was not from the beginning. The original state of nature is not a state of war. Had the divine Image on man, which consisted in the indefectible rectitude of all his powers, remained in its created brightness; had not the glory of human nature been sully'd by sin; there would have been no foundation for men of a military quality. There would have been no armies to confront or guard against; no passes to be forced; no sieges to be rais'd; no garrisons to be storm'd. Unblemished Innocency would have preserv'd mankind in perfect amity. This order therefore is consequent upon the apostacy: Had not man deserted that post God at first plac'd him in, turn'd *revolver*, and put himself under a *foreign jurisdiction*; and join'd with the rebel host of apostate spirits in the curs'd conspiracy against God; there would have been no jars, nor discord among men. Had no sin drawn the *flaming sword* of di-

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vine justice, men would never have drawn the sword against one another: The whole earth would have been a *sanctuary of Peace*, whereas sin has now made it an *Aceldama*, a field of blood, a stage on which the most *bloody tragedies* have been acted.

2. *Were the principles of christianity fully entertained and acted upon in the world, there would be no need of military men.* Peace among men is one blessing which the gospel of peace naturally tends to introduce. The holy principles of our blessed religion are admirably adapted to inspire men with a catholic love and tenderness to each other: They tend to remove the causes of wars and contentions. The gospel when entertained give checks to mens malicious lusts, regulates and controuls their exorbitant passions: and *these are they that draw the sword, Jam.*

4. 1. *From whence come wars, and fightings among you? come they not hence, even of your lusts, that war in your members?* The blessed rules of Christ observ'd will mortify the inordinate ambition of aspiring Monarchs, they will keep them from transgressing the boundaries of *just and good*, to enlarge their territories, advance their empire, and satiate their hellish pride, to which whole kingdoms many times fall devoted victims. Were the perfect law of liberty universally and practically received as man's only direction, that prophecy would have a literal accomplishment, *Isa. 2. 4. They shall beat their swords into plow shares, and their spears into pruning hooks; nations shall not lift up sword against nation; nor shall they learn war any more.* We should be continually entertained with the soft airs of Zion's pleasant songs of peace; and never be startled with the sound of the trumpet, and the alarm to war: *The whole earth would be a Jerusalem; a vision of peace.*

3. *This notwithstanding, the publick-weal requires such an order of men in a christian state; & consequently they*

they are by the rules of christianity allowable and proper. The gospel has not obtained such full entertainment in the world, as to make *wars to cease on the earth.* A christian state is exposed to the insults and outrages of the sons of violence: and this violence is to be repelled by men expert in martial accomplishments. It is high handed presumption for a christian people to depend on God, by the miraculous interposition of his providence, to shield them from ruin, while they neglect the proper means for their own security: For though God can, and sometimes does save, without, nay contrary to means, yet his ordinary and stated way is to appear by his blessing on means for the salvation of his Israel. Hence according to the ordinary series of providence, it is many times impossible for a people to maintain peace at home, secure their civil and sacred liberties from the invasion and incroachments of unreasonable men, unless the sword be drawn. The publick tranquillity sometimes makes a war eligible: It is indeed a devourer, *but out of that eater meat will come forth.* "At certain times the publick calamities (as one says) are of that nature, that *preparations of steel* are found to be the most successful antidotes: and there is no possibility of curing these maladies but by these *Chalybeats*: Now military men are necessary to apply this remedy to a sick and languishing state: Hence by the law of self preservation, that fundamental law of human nature, such an order of men are to be upheld in a christian common-wealth: And if natural principles oblige hereto, christianity will not prohibit it: christianity does not subvert any of natures laws; but confirm and exalt them. Soldiers therefore being a proper medium to a laudable end, *viz.* the publick good, it must be allowed the approbation of the true religion, and of a duly regulated conscience: There is no prohibition in scripture against a military profession:

profession: were there; why did not the Baptist disband the Soldiers in our text? Why did not our Lord and Master deplume the Centurion that came to him? Why did he not command him to lay down his *commission*, as inconsistent with that *faith*, which in *Israel* it self, had not its *parallel*? In a word, why in scripture are monuments erected in honour of such as have been remarkable for their martial achievements; their names mentioned with the character of honour; by which they are consecrated to posterity? By all which the assertion before us is fixed as a *principle* ready to be granted, rather than a *problem* to be disputed. We pass to the second assertion, which challenges our thoughts, *viz.*

Assertion II.

That there are duties incumbent on Soldiers, which christianity obliges and encourages them to the discharge of.

Designed brevity will permit me only to give a resolution to this enquiry, *viz.*

What are those duties which christianity does oblige and encourage Soldiers to the discharge of?

And here, I shall not insist on those duties, which are not only incumbent on Soldiers, but also on all in common, who are entred into Christ's muster-roll.

There is but one way that leads to the city of the living God; and in that way both the prince and peasant, bond and free, both gown, and sword men, must *storm the kingdom of Heaven, and take it by violence.*

But that my discourse may in some measure lie level to the occasion of the present day, I shall only consider the duties that our religion obliges Soldiers unto, as *such*; which have an immediate aspect upon them in their military capacities. And that my thoughts

thoughts here may be distinct, it seems not improper to distinguish between Soldiers only in preparation by their military exercises for real service; and such as are actually called to real service, to jeopardise their lives in the high places of the field. It seems to be no great decorum in treating Soldiers at home, in peace, with the same address as is suited to those that are engaged in war, actually confronting an insolent adversary. Here then we may essay a short account of the duties, which by the laws of christianity, are incumbent on each. And,

I. *As to the duties which christianity obliges Soldiers to discharge, who are only by their military exercises at home in preparation for war.* And the duties of these may be rankt under five general heads: As,

I. *Christianity obliges Soldiers to engage in these preparative military exercises for a right end, such as God may approve of.* It is the prerogative of man, by which he is raised above the level of the inferior creation, to act upon deliberation, and free election, as a cause by counsel of his own actions: hence he must act for some end; which he is to have in his eye, and make the measure of his actions; which end ought to be something worthy and proportionable to those intellectual and elective powers, with which human nature is ennobled. And this is one principal hinge on which the moral good, or evil of his actions does turn. For though the *intention* of a good end be not of it self sufficient to legitimate, or consecrate an action, as some have vainly asserted; yet the want of it will desecrate and prophane the best.

Such therefore, as would engage in any affair, so as to observe therein the dictates of the christian religion, must look well to their end; that it be such, as may be approved of at the tribunal of God, and the bar of unprejudiced reason; to both of which man stands accountable. Here then, by the rules of christi-

christianity, the Soldier in these his preparatory exercises stands obliged to have a good end in his intention. And this ought to be the same end with that, for which the *art military* was first contrived and instituted. In this affair that maxim of the schools is not to take place, *Non idem finis artis et artificis*: the end of the art and artist is not here to be distinguished: Now this end is as ultimately the honour of God, in the good and safety of the common-weal, so nextly to be prepar'd for real service, when the publick safety calls for it. Military exercise is not to be lookt on as a play fit for children, but as a work and business for men: Men are to engage in these exercises not meerly for diversion, but with an actual design to get themselves ready to stand *in the high places of the field*, to *speak with the enemy in the gate*, when providence shall call them forth. This end, it is to be feared, is far from the thought of the most, that put themselves under discipline: The most never dream of real service; they think of an innocent diversion, to make a goodly appearance, to look big and to strut in armour; and no wonder if such be crest fallen when an enemy invades the land, and danger approaches. By the want of this end the christian Soldier violates his christian obligation: without this design of real service these exercises, with what pomp so ever managed, are but a vain shew; which according to the rules of religion will deface the character of a martial spirit. The Soldier, that has not this preparation for real service in his eye, can give no tolerable account why he appears in arms; unless to fill up an empty space with something as empty and void: such are no better than cyphers placed at the left hand of an accompt, which no whit advances the sum; they add not to the number of the chosen men of Israel, *men prepared for war.*

2. *Christianity requires a due caution against all those things that are subversive of this end.* That which obliges us to intend and will the end, obliges us to will and refuse every thing that tends to frustrate that end: If therefore the Soldier, while at home and in peace, is bound in his military exercises to aim at a preparation for real service; it then naturally follows, that he is under the same engagement to take heed, that he avoid all that will impede this his preparation, or render him unfit for service: lest when providence shall open the campaign, and post him in the line of battle he be found faint hearted and dare not; or, undisciplined, and so knows not how to maintain his post when vigorously assaulted. And there are many things, which the Soldier is obliged by christianity to take heed against, as that which will subvert his end in these preparatory exercises: we may hint at some of them.

Thus the Soldier is obliged to take heed against luxury and debauchery. For these will emasculate and effeminate his spirits, and so unfit him to enter the list against an hardy foe. *He that striveth for mastery,* saith the Apostle, *is temperate in all things,* 1 Cor. 9. 25. Intemperance enfeebles the body, and renders it unfit for heroick actions; it softens the mind, and so indisposes the man for any noble and great resolves; but prepares him to be an easy prey to an insulting enemy. This proved fatal to *Benhadad* and his confederate princes, 1 Kings, 20. 16.

Again, *Sloth and idleness the Soldier at home is obliged to watch against.* A military life is a life of action; and whatever unfits for action unfits for that service. Now sloth by a physical efficiency abates the vigour, and damps the noble purposes of the soul; it rusts the spirits, and causes the faculties of operation to contract an unaccountable hebitude and dulness. Idleness is a sort of lethargy that benums the active powers of the soul,

soul, and lays them asleep. It renders the Soldier averse to undertake, and incapable to undergo the fatigues of a martial expedition. The slothful is never like to blazon his own glory, defend his country, or advance its renown by his exploits in the field of war. Sloth therefore is to be condemned as destructive of the true end of Soldiers, and as such, prohibited by the rules of christianity. *Whatever thine hands find to do, do with all thy might: Be not slothful in business, &c.* These are documents of christianity.

Again, *The Soldier must avoid every thing that tends to nourish security.* Security will keep him from due preparations; and expose to inevitable ruine, when danger approaches. This was that which laid *Laisb* desolate *Judg.* 18. 27. She was quiet and secure, and so soon surprized into ruin; the inhabitants cut off by the edge of the sword, and the city burnt with fire.

Again, *Christianity obliges them to take heed that they do not over rate, and value the present life.* An over value for life will unfit a Soldier for that service, in which he must carry his life in his hand; it will indispose him to sacrifice it in the field of honour, for the preservation of the publick tranquillity. The estimate, which *Pompey* made of life, was highly becoming the character of a christian Soldier, when with great violence dissuaded by many from embarking in a violent storm, replied with an heroick bravery, *my voyage is necessary, my life is not so.*

Finally, *Christianity obliges that they take heed of an ungovernable spirit.* Such a spirit in Soldiers threatens all with confusion: it is the spring from whence all mutinies, and insurrections proceed: when this spirit troubles the camp, nothing but desolation is to be expected: it is the worst of plagues, than can invade an army; it is infectious, and threatens the whole

whole, it spreads like a gangreen; and is ordinarily cured by no *lenitives*, but only by the sharpest *corrosives* of martial discipline. Christianity therefore requires Soldiers while at home in peace in these exercises, to take heed against this ungovernable spirit, as that which is obstructive to the true end of Solderly: And the prevailing of this spirit is judged by persons of thought and observation, to be not the least ill Omen that attends the military affairs of this land. Now against all these things, which are impedimental to the end of military order, our religion enters a caution.

3. It obliges to diligence in the pursuit of this end by the most proper and accommodable means. He that is obliged to will the end, is obliged to chuse, and diligently to pursue the means that lead to that end. Hence Soldiers being obliged in their present exercises to make preparation for real service, in order to the publick repose; they stand obliged by the same rule, to use the most proper means to get ready. To this end christianity requires, that the Soldier get furnished with proper armour, or martial weapons: without these he can't be prepared for service; neither to defend himself, nor to offend his adversary. And it is no season to seek for arms, when called into the field. It is no wonder the uncircumcised *Philistines* did obtain an easy triumph over *Israel*, when there was not a shield or a spear found among forty thousand of *Israel*, *Judg.* 5. 8. As the spiritual Soldier is not prepared to maintain his post against the militia of hell, unless arrayed with the whole armour of God; so the proper Soldier will not be prepared to prevent, or repel the violence of his adversaries, unless provided with arms. Religion and reason demand this provision and such trifle with duty, who neglect it.

Again, it obliges Soldiers to a due care that they may attain *military science*. Weapons are to no purpose without skill to use them. He that in these pre-

preparatory exercises does not attain expertness therein, when called to engage, will find his armour almost as uneasy and useless, as the stripling *David* did *Sauls*; and for the same reason because he had not proved it. Skill in the art military is a necessary medium to that end which christianity propounds to the Soldier. And the most polite nations have most endeavoured after proficiency herein. It is the opinion of some vers'd in antiquity, that the Jews had their school for the Soldier, as well as the prophet; by which they maintained their glory. Without this skill an army for number most formidable may be put to the rout by a few well disciplin'd troops. We shall find abundant witness of this, if we consult the records of antiquity: This it was that crown'd *Alexander* with victorious laurels, and loaded him with the spoils of his undisciplin'd enemies: This advanced *Cesar* to a triumphal chariot: By this *Rome* enlarged her dominions, and her inhabitants vanquished in battle double the number of enemies, who possibly might equal, if not surpass them in natural strength and courage. The glory of most kingdoms has ebb'd and flow'd with this skill. This therefore is a necessary medium to real service: It is not therefore to be lookt on as a matter of indifference, but of christian obligation, in the present state of the world.

Another medium which tends to fit the Soldier for service is *good order*. Religion therefore obliges to due care for the preservation hereof. Order is the beauty of the universe; the strength and glory of all societies; without which they would disband and crumble into nothing: Without order a *Bethel* will become a *Babel*, an army a confused rout. Now this order among Soldiers consists in every one's keeping to the duties of their respective places: When the officers duly give out their orders; and those under com-

command do not contest them; but with quick obedience move in the line of duty: It is fatal to a military body to have this order broken: The preservation of it is one good step to make it unconquerable. Agreeably we have this description of an invincible army. *Jos. 2. 7. They march every one in his way; and none shall break their ranks.* The wisdom of all nations has judged the greatest severity of martial discipline justifiable towards such, as break this order. And the greatest generals by the execution of this discipline, have in all ages signalized their steady conduct. Memorable is the account we have of *Papirius* the dictator, who was with great difficulty persuaded to spare the life of young *Fabius*, the master of his horse, for fighting, though successfully, in his absence, and against order. Famous is the story of *Titus Manlius*, who condemned his own brave son to death; for the like Victorious attempt; being repugnant to order. No order, without indisputable obedience; this therefore, as one says, is the key stone of the arch, which binds and sustains the whole fabrick.

Now if order be thus necessary to an army when called abroad to fight, it follows that the maintenance of it at home is a necessary preparative to real service. None can in these preparatory exercises wink at a breach of this order, but they betray that trust which God and their country have reposed in them. The mildest commander must make conscience while at home, to preserve this order by a due execution of discipline on such as violate it: Otherwise they will train up Soldiers, who, when called forth to service, will be prepared, not to obey but mutiny; not to fight, but run, to the reproach of their leaders, scorn of their enemies, and ruin of the publick.

4. *Christianity requires that they get their minds arrayed with those christian virtues which will qualifie them*

them for the attainment of this end. The former were external media, these internal. Let the Soldiers industry be never so great, his application never so close to the outward means, that tend to fit him for service; yet there are christian virtues, without which he will remain unready when the signal is given, to take the alarm, and arm for battle.

Thus the Soldier should labour after a *publick spirit*. That Soldier is unqualified for service, that can't lay claim to this ornament of the soul. A private spirit, under the government of narrow and stingy principles, is not a martial spirit; it is a blemish to the *man of war*. This will quash all just hopes of service from such: Such will prefer their own private interest before the common tranquillity: A man of a private spirit, though very solicitous about the safety of his own cabbine; yet is little thoughtful for the welfare of the bottom, in which his all is embarked. Such a one is not prepared to venture his life in a generous and hazardous enterprize for the common weal. The Soldier therefore must labour after a publick spirit; a spirit to resent all the calamities, and to be passionately concerned for the prosperity of his country. With this spirit we find those worthies indued, *Gideon*, *Baruch*, *Sampson*, *Jephthah*, and *David*; and with this *armour* they came prepared to fight the Lord's battles.

Again, *Magnanimity, or greatness of spirit*, is another virtue, which qualifies for service; and this christianity commands; and the Soldier in his present preparations is to seek after. By magnanimity the Soldier will be qualified to engage in any noble, and generous attempt; and will chuse rather to sacrifice his own life, than the publick peace, or his own honour. The truly great spirited Soldier is prepared to bear up against all the hardships of the warmest Service, with an unbroken and erect mind; when

the cause of God and his people shall press him into their service. This spirit rested upon good *Nehemiah*, when he cried out, as *Neh. 6. 11. Shall such a man as I fly?* This spirit inspired that noble General, who when deserted by his army in heat of battle, thus did reprimand them: *Go, says he, tell the living that I dye FIGHTING; while I go and tell the dead, that you live FLYING.*

Finally, *True piety* is a necessary qualification for a Soldier in his preparation for service. The pious man, *ceteris paribus*, will be found most ready to engage in the most bloody encounters for the publick defence. Piety will secure the Soldier the proper protection of divine providence; which as an impenetrable helmet will defend him; it inflames the mind with the strongest resolution. Hence we find it the character of the righteous, *Prov. 28. 1. The righteous are as bold as a lion.* It was by faith that those worthies waxed valiant in battle, subdued kingdoms, and put to flight armies of aliens, in *Heb. 11. 34.* A guilty and defiled conscience is a bad preparation for service. Such while under a stupefaction through inconsideration may be fool hardy, but not truly brave and valiant: But once they come to have their eyes opened, and take a view of themselves with respect to the *future state*; they will dread their enemies artillery as if charged with *hell and damnation*: God, as well as man will appear marching in the camp to confront them; and no wonder then if their hearts faint, and they turn the back in the day of battle. These virtues are preparative qualifications. If therefore the Soldier would get ready for service, he must endeavour to get his mind arrayed with these, christianity obliges hereto: And the camp is not the most proper school to learn them in.

5. It requires a dependance on God for his blessing to make all means successful to the designed end. The christi-

christian in all his wayes owes a deference to God as the fountain and author of all blessings. It was the wise mans advice, *Prov. 3. 6. In all thy ways acknowledge him*; and this the Soldier is bound to in these his military exercises; and this is done by a dependance on him for a blessing, that so he may not in vain attend this business, but may be prepared to fight the battle of the Lord against the mighty. It is God's prerogative thus to prepare the Soldier. Military skill, courage, and all other material accomplishments, are his gift; hence *David*, that man of war, does ascribe to God the glory, *Psal. 144. 1. He teaches my hands to war, and my fingers to fight.* Without this divine blessing, all means will fall short, and leave the Soldier unready. *They may make bright their armour, and gather the shields together, yet if God raise not up the spirits of men,* all will be to no purpose: The Soldiery will be only fit to adorn and advance their enemies triumphs. Thus we have considered the duties of Soldiers at home, or in a time of peace, engaged in these preparatory military exercises; which duties not barely *moral prudence*, or *state policy*, but *christianity* obliges to the discharge of. This is the *work of the Lord*; and there is a curse entailed on those, that do this work deceitfully, *Jer. 48. 10.* It remains that we pass to second thing, *viz.*

2. *We are to consider the duties incumbent on military men called to real service*; and these duties may be disposed under these heads.

1. *Christianity obliges them to see that their cause be just.* No war is just but what is levied upon just reasons: *The sword of the Lord*, as well as of *Gideon*, must be the signal to battle. What those things are, which are requisite to legitimate a war, is not my province to determine. To be sure it is just, when the necessary defence of religion, the prevention of the ruin of the civil state, do call for it. I shall

not essay critically to state how far, men in private capacities are to enquire into the reason of making war: It would require more time to a just determination hereof, than is allowed me; for it is a case to be determined with great caution and tenderness; since all the reasons of state, which will render a war lawful and necessary, do not lie level ordinarily to the capacities of private persons. However no private person can with a good conscience engage in a war evidently unjust, and oppressive: To engage in it under such circumstances, is to engage in rapine and murder; and such combatants, if they fall in the battle, are in danger of the *tragical exit* of those spoken of, *Ezek. 32. 27. Who are said to descend to hell with their weapons of war.* The light of nature, as well as christianity, does require that there be a just cause of engaging in hostile attempts. The *Romans* of old seemed to have a just sense hereof: hence they instituted a college of priests, who were term'd *feciales*, or *heralds at arms*; whose business it was to inquire into the reasons of war, and only on sufficient reasons to proclaim it: and untill this was done, their armies were to abstain from all acts of hostility. The justness of the cause of war is required in the *jus feciale*, or law of arms, which is one branch of the law of nations; and this the Soldier according to the regulation of christianity must have regard to.

2. *It requires that they have a sufficient call to engage herein.* Without this the justness of the cause will not avail: Some *Casuits* with no small vigour dispute, whether a military employment do properly belong to a christian's *general* or *particular calling*; whether it be *institutum vite*, or *munus*, a profession of life or an office strictly speaking; but it seems a needless combat. All must own that it can't be undertaken, as many other civil professions may, *jure proprio*, by mans own original authority; but *jure dele-*
gato,

gato, by authority derived from others, who have sufficient authority, the power of life and death in their hands. Now since it is so, none are to ingage in real service but such, as have a sufficient call thereto. The capital offender deserves death; yet none but such, as hold the sword of justice, can warrant his execution. The reason is the same in the case before us, to kill in war ought to be only an execution of justice, which men must be authorized to: Indeed it is lawful, nay highly laudable and noble for men voluntary to offer themselves to the publick service; but yet they must tarry to receive their orders from such, as have authority to grant them: without this they will have no call to engage, unless forced to it in their own necessary defence.

3. *It requires that in their engagements they should quit themselves like men; and that on the principles of christianity.* It requires that they engage with that vigour, resolution, and courage, which becomes the cause of God they are engaged in, and the hopes of a glorious immortality, which christianity sets before them. When God's people of old were called forth to battle, the priests were commanded thus to address them, *Deut. 20. 3. Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them.* For want of this courageous and manly deportment, Soldiers will betray the cause of God and their country, in which they are engaged; and bring a lasting reproach and infamy on their own names: The want of this resolution will procure the Soldier *captive chains* instead of *victorious laurels*: Instead of *riding*, it will cause him to be *led in triumph*, dragg'd at the conquerors chariot wheel. The Soldier therefore in battle must signalize an undaunted spirit, as a defendant in bearing up against the force of the assailant; as an aggressor in giving the enemy sufficient proof of his skill and strength. In all the Soldier must quit himself like a man; and this must be

be done on christian principles; having an eye to the recompence of reward; to the crown not of fading lawrels, but of immarcessible glory, which before he had secured, through the merits of Christ a flawless title to: and with this prospect, which only christianity can give, he may mock at fear, defy danger, and not give ground, when the quiver, the glittering spear, and the shield rattles against him: knowing that whether he stand or fall, he shall be crown'd as victor in the other world.

4. *It requires that they watch against those temptations that are more peculiar to their post.* Every station, that divine providence places any of the children of men in, is beset with its peculiar temptations. Hell's policy, the world's flattery, the heart's treachery, cause it to be thus. And the station of a Soldier in the camp is no ways exempted: while he breathes continually on the borders of the territories of the King of terrors; he walks amidst more dangerous snares, laid by the destroyer, to take away the life of his soul. He is beleagured by more temptations, sworn enemies to his spiritual tranquillity; than with enemies to his outward peace: There are sins, which are peculiarly ready to trouble the camp; and infect the Soldiery. Of this nature are those evils which the baptist in our context warns the Soldiers against, viz. *Do violence to no man; accuse no man falsely; and be content with your wages.* Now with respect to these temptations, the life of a Soldier ought to be a life of circumspection. He should be always upon his guard, lest he be surprized, taken, bound, led in triumph, and made the sport and pastime of these *Philistine lusts*, that war against the soul. These not guarded against, will preserve some accursed thing, which will trouble the camp of *Israel*.

5. Lastly, *It requires that they do all, that in them lies to engage God's presence in their camp.* The best disci-

disciplined army under the conduct of *David's* worthies, without this presence of God, will never render a people successful in war: *The race is not to the swift; nor the battle to the strong.* *Eccles. 9. 11.* God is the Lord of hosts; the God of battle. His presence will put life and vigour into the most feeble host, and cause them to do valiantly: with this presence the *Thistle* may challenge, and look in the face the *Cedar of Lebanon*. When God marcheth in the camp, an handful of men shall vanquish puissant armies; one shall chase a thousand, and ten put ten thousand to flight. Whatever side God takes shall prove victorious. This presence of God therefore the Soldier is obliged to engage with him; as that which is necessary to his success. From a full persuasion of this it was, that when ever the people of *Israel* went out to battle, the *Ark*, that symbol of God's presence, and the promised *Messias*, was carried into the camp: On the presence of which they more depended than on their own strength, skill or number. And when ever an army can engage their enemy with that triumphant song in their mouths, *Psal. 46. 7. The Lord of hosts is with us; and the God of Jacob our refuge.* They need not fear the number, power, or policy of their adversaries. Such are immured in God, as in an impregnable fortress; a fortress that can never be taken by storm or battery; or betray'd by treachery or stratagem. This divine *specimah*, or presence, it becomes the Soldier to secure; that so it may appear that the battle is the Lords.

U S E I.

This teaches us, that the good christian is like to make the best Soldier. Indeed others may be masters of as great or greater natural strength, courage, and policy; but yet the good christian, when all other things are equal

equal, is like to prove the best martialist. For he is the best Soldier that best performs the duties that christianity prescribes the Soldier; and consequently he is most like to prove the best Soldier, who is most like to observe these duties; and the religious man will in all probability make most conscience to observe these directions; Hence the devout Soldier is like to make the greatest proficiency in military accomplishments, and so to be best prepared for service: He is likely to achieve the greatest exploits when called to look danger in the face. *Antoninus* the emperor found this verified in that *thundering* legion of christians under his conduct; who essay'd, and performed *miracles in chivalry*. And happy is that Prince; happy is that state, who have their quiver filled with these; they shall not be ashamed to speak with the enemy in the gate.

USE II.

This teaches us who are fittest to be put upon real service: viz. Such as are best prepared to perform the duties incumbent on the true Soldier: Such as have the greatest ability, obligation and fidelity to discharge the duties of their post. The halt, the lame, and blind are as unfit to serve God in the field, as at the altar. Men, of no love to the publick, of no interest in the state, of no honour nor conscience, of little martial skill, and of less courage, are not fit to make up a detachment to engage an enemy, and fight the Lords battle: When such are cull'd out, and dispatcht into the field, or posted in garrisons, Forts, as good enough to serve in such important posts; the common weal is in effect betrayed, the most probable method pursued to secure the enemies triumph, and a peoples own defeat, and ruin. Those that devote such as these unqualified ones to publick service, do but too much imitate the prophane priests
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of old, in their defective oblations; as if they were destined to the same design, *viz.* to sacrifice. Yet this is an error that most places are apt to fall into.

And unless critical observers are deceived, this land can't plead Not guilty, to such a charge. Are such our chosen men who are thus employed? Are they the most fit and proper for their stations? Surely they are not the chosen men of our *Israel*: if they be, it is an awful judgment, which calls for deepest lamentation. *Tell it not in Gath, nor publish it in the streets of Askelon; lest the daughters of the Philistine rejoice; and the daughters of the uncircumcised triumph.*

USE III.

Let it be an address, with all due respect, to men of military order.

Gentlemen, you have prest me to this service; and I trust I shall not defeat your expectations, sure I am I shall not break my great commanders orders, by vigorously addressing you for your punctual regards to the duties of your station. Quitting therefore the consideration of the duties of such as are in real service, which through the indulgence of heaven is not your case this day: Be perswaded to comply with those duties, which you stand obliged to in these military exercises, which are preparatory to service. Let then real service for the cause of God, your King and country, be your aim: Watch against all that which is impedimental hereto: be diligent in your preparation: let all your present exercises be adapted and level'd at this design: get those divine virtues, which will qualify you herefor; and seek Gods blessing and acceptance herein. Enter the present field of exercise with this noble resolve, that when the publick safety shall call you into the field
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of blood, you will enter with inclination: prove now your armour, that you may not be forced to quit it in the day of battle: *This well becomes your character.*

The disciplined Soldier, that makes a figure at home, must not shrink back when providence calls him to march abroad to confront a publick enemy: It is not sufficient for a trained Soldier to excel in these military exercises at home; but when call'd must enter the list: he must not take up with *Jeboah's* taunting advice to *Amaziah*, 2 King 14. 10. *Glory in this, and tarry at home.*

That Soldier, that has not a due regard to service, is a disgrace to chivalry: all the encomiums that are given to the true martial spirit, are to him biting sarcasms; every panegyrick an invective, a cutting philippic.

To enforce this address, let two considerations be weighed.

I. *In probability you will be called to real service.* The clouds seem to be gathering from all quarters, on every side appear fearful prognosticks of an approaching storm of war and blood: and, if all signs imaginable fail not, it will not be long before we shall see *Hannibal* at our gates. Remember what *Balaam* King of *Moab* hath devised, and *Balaam* the son of *Peor* hath counsel'd. The enemies of our religion, our king, nation, and land are in their triumph, and think the day is their own: In this dark day the Lord of hosts seems aloud to utter that voice in our ears. *Joel* 3. 9, 10. *Prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your plow shears into swords, and your pruning hooks into spears.* Never more reason to raise those melancholly notes with the prophet. *Jer.* 4. 19. *My bowels, my bowels, I am pained at my very heart, my heart maketh a noise within me; I can't hold my peace; because thou hast heard, O my soul the sound*
of

of the trumpet, and the alarm to war. God seems in his providence to be giving about the cup of his indignation, red with blood, and we in these ends of the earth, can't expect but to drink deep of it. To be sure our gross abuse of the blessings of peace; our high handed iniquities, by which we have managed a fatal war against heaven; give us no small occasion to expect it. *And when this day comes, it will be seen who has proved his armour.*

II. *God and man justly expect that you should be prepared.* Man justly expects it; because this is the very design of your military appearances: and if we enquire into the reason of first erecting an artillery, we shall find it to be this: viz. That the state might be furnish'd with a sufficient number of persons expert in war, each of them like the son of a king, who might be fit to lead and command, when war invades the land.

God expects this of you: for it is the duty that does naturally result from your station, and without a design and endeavour to answer Gods expectation herein, a day devoted to these exercises will be no better than a day devoted to play and pastime; and to speak freely, there will be found no great decorum in a prayer or a sermon as a prologue to such ludicrous exercises. Labour therefore to get your selves in all respects prepared for real service, that you may not frustrate the just expectations of God and man.

To wind up all: Let me not be thought a deserter, if I add, while you are engaged in these military exercises, forget not your spiritual warfare: Remember you have enemies, which must not only be contested with, but vanquish'd; enemies whose malignity is inveterate, whose policy is deep, whose diligence is indefatigable, and stratagems almost unfathomable: Remember your safety lies in the strength, wisdom, and conduct of CHRIST your leader. See
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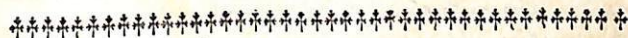
that you be faithful in the discharge of this warfare; and hereby you will be fitter for the service of a proper Soldier among men. In the name of the Lord of hosts erect your banners, and do valiantly. And for your encouragement, know it; that if you be faithful in this work of the Lord, ere long you shall be honoured not only with a *slight ovation*, but a *proper triumph*. The city into which you shall enter, a city whose foundations are precious stones, all whose gates are entire pearls, whose streets are paved with pure gold, is already prepared. Into this city you shall make your entrance, riding in a triumphal chariot, attended with glorious hosts of bright intelligences; here shall triumphal arches be erected as trophies, and monuments of your prowess and conduct; palms shall adorn your hands, songs of victory shall find your mouths, and coronets of untarnish'd glory shall incircle your victorious brows: The whole consistory of heaven shall do you honour, and your names shall be had in everlasting remembrance. Saints and angels at your entrance shall renew and raise their *HALLELUJAHs*; with whom you will joyn with transports of joy, saying *AMEN*, blessing, honour, glory, might, and dominion, to *HIM* that sitteth on the throne, and unto the *Lamb* for ever and ever; In whose service you are to fight; and in whose name you shall overcome.



S E R-



S E R M O N II.



The P R E F A C E

CHRISTIAN READER,

YOU have here recommended to you a word in season; It hath been an usual remark, that those who are over busy in other mens matters, are commonly the most negligent of their own: and the greatest censurers do most of all lay themselves open to merit censure. The greatest criticks are not ever the best liver. They are apt to be the most forward in pulling out the mote in anothers eye, who have the biggest beam in their own. They that are Eagle-eyed abroad, are meer moles at home: and never did this sin and folly more need to be laid open and testified against, than in the age we live in, and in the people we dwell among: nor can there be a greater enemy to the reformation which every one so loudly crys out for, and seems so deeply concerned for the want of.

I am well satisfied, that the Author of this Sermon, neither designed to oblige, nor to provoke any man; but to open a duty of so high importance, when so little regarded: nor was it in the least to discourage the so much needed duty of christian and charitable watching over each other, and seasonable and regular reproving one another;

nother; but to set the bounds to it according to the *warring* rules of the word of God. How much the name of God is dishonoured, the credit of the best of men exposed, and discouragement offered to the most faithful, by the so notorious transgressions of this precept, is obvious to all that will not shut their eyes. If what is here spoken toucheth any with prejudice, it must needs be the guilty, who most of all stand in need of it.

I need to add no more, but to express my earnest desires and request to the father of mercies, that he would accompany this Nervous and useful discourse with his blessing, so as to make it serviceable for the excitation of all sorts and orders among us, more to study and pursue what is incumbent on them in the post where they are placed; which, I am persuaded would find them so much business, and afford them so effectual conviction of their own imperfections, as would afford them very little time, and convince them that they have less reason to play the Momus upon their neighbours: and that by this, and all other good ways, love, peace and charity, may be made to abound in the midst of us; So would God, even our own God, bless us. The cordial wish of one who prays for the peace of Jerusalem,

S. WILLARD.